Do Not Take as Intimates Those Other Than Yourselves

Among the severest of what corrupts the Muslim community, introduces fitna in it, and sows hostility between Muslims, is taking those who are not one of them - outwardly or inwardly - as guardians, rather than believers, and taking the council of traitors in public and private matters, and entrusting to charlatans the secrets of the Muslims and exposing them to shame.

We still see the effect of this on many of the people who Satan exploited and seduced through their adherence to wicked scholars and advocates of fitna, and their love in them, trust in them, following their words, consulting them on Shi'a issues, and informing them of what is hidden from them of Muslim concerns.

When we mention the wicked scholars and advocates of fitna, we do not limit them to the allies of the ruling tawaghit and their staff, but rather, it is a general description applied to everyone who professes knowledge or speaks on it - through their suspicious channels and accounts on social media and elsewhere - and who is misguided while leading others astray, distorting the words of Allah from their positions and guiding people to the path of Hell, whether he knows this or not.

Those who enhance their image to the people and perhaps make them "imams of the religion" and "scholars of the people of jihad," are those who permit greater doubt to the people! They call for the election of lawmakers, when legislation is solely for Allah, and the adoption of constitutions that lay the foundation for ruling without the laws Allah ordained, and the arbitration of the laws of tawaghit, taking them as equals to Allah. And there are those from them who permit the kufr of belonging to the armies of the tawaghit and their kufr organizations, All of them know with certainty that the Islamic State ruled on their kufr and the kufr of those who obey them in the suspicion for which they call, and thus they proclaim their condemnation of it or concealment, asking their guardians to work on changing what substantiates their allegations of excess or outsiderness, to deliver them from their shirk and kufr in Allah.

Some of them are immersed in loyalty to the murtadd Sahawat, announcing their demonstrations against the Muslims from the Islamic State soldiers, arguing for the sects that refrain from establishing the religion, and justifying their suspension of its rulings and exclusion of its laws, and inciting to fight the muwahhidin, discouraging from fighting the kuffar and atheists. Whoever takes them as allies is one of them, and Allah guides not the people who do wrong.

We have seen them in various circumstances where they grieve over the joy of Muslims, take pleasure in their misfortunes, and claim concern for Muslims and ardency for the honor of Muslim women, while they did not miss an opportunity to take it from them, and incite to break the thorn that protects and upholds them.

Then you find some of those lacking brains and fading dreams going to these and those in regards to Muslims, or seeking their advice in the matter of jihad and the mujahidin, or wronging himself and his brothers by sharing secrets with such people and providing insight into their weaknesses, and airing to them what is concealed from the evils of secrets. Thus, they give pleasure to their hearts, and help them contest the Islamic State and its methodology, by helping them craft lies and falsehoods from what they were given about its news.

We have seen the results of this in some of those who did it, who, while they were in our rank with their body, were estranged from us in heart, mind, and soul, and torn between what he sees of good, and between what the advocates of fitna recommend to him of evil. Among them, some were guided by Allah and set firm because of what they knew of good and righteous deeds, and some of them were given a defect in their heart by Allah and made to fall into fitna, and so they joined the ranks of the murtaddin - those who he used to dispute before seeking guidance and reason, or having his insight blurred, where he can not longer distinguish between guidance and delusion.

The Muslim must take care of his religion, know from whom to ask for and seek advice, and to whom to entrust the secrets and of the Muslims in order to preserve them, where they should not be seen by those who were not authorized by the imam. The Muslim must also avoid the wicked scholars and advocates of misguidance, and fight them, and watch out that Islam is given up by him and so he is an opponent for the believers.

Allah says: "O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason. Here you are loving them but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, 'We believe.' But when they are alone, they bite their fingertips at you in rage. Say, 'Die in your rage. Indeed, Allah is Knowing of that within the breasts.' If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do.'" (Al Imran: -118 120).